

16.
SHORT AND PLAIN
DIRECTIONS

FOR THE
OBSERVATION
OF THE
LORDS DAY;

As they were delivered in a

SERMON

IN THE
CHURCH of *MALLOW* in
the Diocess of CLOYNE.

Suited to the Capacity of the Common People.

By JOHN BULKELLY, M. A. and Rector of *Mallow*.

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SHORT AND PLAIN

DIRECTORY

OF THE
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THE
METHODIST
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CHURCH

IN
THE
UNITED STATES

OF AMERICA
AND
THE
WEST INDIES

Edited by the Committee of the General Conference

By JOHN BURKMAN, M. A. and Rector of the

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New York: Published by the General Conference of the Methodist Episcopal Church, 1844.

To my Well-Beloved the Parishioners and Inhabitants of Mallow.

Dearly Beloved,

AS the whole design of penning the ensuing Discourse was for your advantage, and promoting the Service of God in that Congregation which he hath called Me to the Cure of : So the publication of the same, (without any sinister or by end of Credit, or Profit to my self) tends only to your use and edification, that what was once transiently delivered, and (therefore according to that saying) might slip in at one Ear and out at the other, and so be easily forgotten, may be now presented to your constant view, and accordingly to your meditation and study. Thence it is that I aim at no other Patron but your selves, nor will I apologize for my Stile or Language, which the plainer it is, it so much the better fits a mixt auditory. I design not the delight or encomiums of some, but the benefit of all, and therefore hope the sense will be

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attended to more than the words. The wisest of Men tells us, Prov. 11. 30. *That he that winneth Souls is wise, (i.e.) that he that perswades is the best Orator.* So that if this Discourse hath its intended effects upon your Lives and Conversations, I fear no critical remark and censures, but have my end in being diligent in my Ministry, and shewing my self in every thing, but especially in relation to your Souls and Spiritual Concerns.

Your most faithful and

affectionate Servant

J. B.

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TO THE

R E A D E R.

I shall speak a little concerning the change of the Sabbath, from the last to the first Day of the Week, and then refer you to the following Discourse for the sanctification thereof.

God, the Almighty Architect, no sooner finished his Work, in which he took up six days, but he proclaimed a Rest on the seventh: Which Rest signifies, First a Temporal one; that Man having spent six days in his own Employment, in making provision for Himself and Family, was on the seventh day obliged, by Divine Institution, to muster up all the faculties of his Soul, and then to employ them in the singular and most spiritual worship of God his Creator.

Secondly, It signifies a Spiritual Rest, a Rest from the drudgery of sin, and that mean and slavish work which the Devil, our grievous Taskmaster, exacts of us.

Thirdly, It signifies an Eternal Rest in Heaven, of the spirits of just men made perfect, where they rest from their labors, from all the Troubles and Calamities of this World, in the enjoyment of the ever blessed God in the bosom of their Saviour.

But

But it is only the Temporal Sabbath that I treat of, which, with good ground, and upon good authority, is changed from the last to the first day of the Week, from Saturday to Sunday, now commonly known by the name of the Lords Day; because it was that day of the Week on which the great Saviour of the World rose from the dead: In memory of which, and in a grateful acknowledgment of the great mercy of our Redemption, fully compleated by his Resurrection, the Sabbath which was solemnized on the last, hath been translated to the first day of the Week, and accordingly since our Saviours time, hath been celebrated in all Christian Churches throughout the World: Mark then, that as the Jewish Sabbath was sanctified because of the finishing of the work of Creation, so was the Christian Sabbath because of the finishing of the work of Redemption, which is of far greater importance, (Man by it being born again with more wonder than he was first made) and therefore deserves more to be celebrated than the other. This then being a day that the Lord hath made for himself, therefore let us be glad and rejoice therein.

Vale.

*Short and Plain Directions for the Observation
of the Lords Day, as they were delivered
in a Sermon, &c.*

Exodus XX. Verſ. 8.

Remember the Sabbath Day to keep it holy.

THE ſanctification of this day conſiſteth in a holy Reſt, and the performance of holy Duties, as appears by the ninth Verſe, *Six days ſhalt thou labour and do all thy work*; but the tenth Verſe proclaims a Reſt, a Ceſſation from all Work; *But the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no manner of work.* And this Reſt may be termed, a preparation unto the ſanctification of this day, as a remedy againſt diſtraction, becauſe unleſs we reſt we cannot ſanctifie. The ſanctification therefore of this day, with the duties to be performed therein, belonging either to the Paſtor or to the People: The whole Congregation will come under that diſpoſition as to the publick ſanctification of this day: The Paſtors, or Miniſters, are to be chief actors in the publick ſanctification of the Sabbath; but it is not neceſſary at this time to treat of their duty.

Becauſe I ſpeak to Laymen, who deſire rather (I ſuppoſe) to hear of their own duty, than be inquisitive after the duty of others. As alſo,

Because every man now adays doth take upon him to teach the Minister his duty, even he that will be ranged in no duty himself. And lastly, Because

Pastors and People-being Relatives; the duty of the one will in a great measure appear by the explication of the duty of the other.

The consecration then of the Sabbath's rest consists in performing three sorts of Duties. 1st. Before. 2dly. At. 3dly. After the publick exercise of the Church.

The Duties to be performed before the publick Service are,

First, To rise up early, to prepare our selves, as also to consecrate as much of the Lords day unto the Lords service and worship as may be. Of the Prophets the Lord saith, *Jer. 7. 25. I have sent unto you all my servants the Prophets, daily rising up early and sending them.* Our Saviour (*Mark 1.*) in the morning before day arose and prayed so long, and came into the Synagogue, which may be concluded to be on the Sabbath, by comparing the 35th. Vers. with the 38th, and 39th. And those devout Women, *Luk, 24. upon the first day of the week, very early in the morning, came to the Sepulchre to seek their Saviour.* Let these Examples induce us not to mispend any part of this day, but to rise sooner on this day than on other days, by how much the service of God is to be preferred before all earthly business; for there is no Master to serve so good as God, and in the end no work shall be better rewarded than his service.

Secondly, Let us examine our Consciences, and confess our Sins to God, and renew our Vows, to walk more conicionably, that we may bring into the presence of God, and his Assembly, (being that of Saints) the peace of a quiet heart.

Thirdly, We must join with our Families in private Prayer, or if our state and condition be not such, yet by our selves to pray fervently to God. 1st. Both for our selves, that we may be profitable Hearers, for Understanding, Memory, Grace, and a Blessing on the Word. 2dly. As also for our Teachers and Instructors, that God would give them utterance, that they may speak boldly as they ought to speak in the demonstration of the Spirit and

and of Power; and that God would direct their hearts to meditate upon such Truths as may be wholesom and seasonable for our present condition; either for Correction or Comfort, as our case most requireth: That he would whet the Ministers Tongue, to hew down all superfluity and naughtiness in us, and speak something that may kill our Sin and create the fruit of peace on his Lips to comfort our wounded Consciences. When we have thus prepared our hearts to seek and serve the Lord, let us get betimes to Church, before the beginning of publick Exercises, that we may joyne therein with the Congregation of the Faithful. We read in *Ezekiel* 46. 10. That the Prince was to make as much haste to the Temple as the meanest in the Congregation. He was to go in, *in the midst of them*. The people waited for *Zacharias*, *Luke* 1. The Disciples at *Troas* came together to hear *Paul* preach, *Acts* 20. 7. At *Antioch* the whole City almost were come together to hear the word of God, *Act.* 13. 44. And *Cornelius* and his company said unto *Peter*, we are all here present before God, to hear all things that are Commanded thee of God, *Acts* 10. 33. As we are going to Church, let us meditate with our selves that we are going to the Court of the Lord, to speak with our great God by Prayer, and to hear his Majesty speak unto us by his Word, and to receive his blessing on our Souls.

When we enter into the Church let the Majesty of the place, and the presence there, affect our hearts with a holy zeal and awful reverence. *Quis locus est Templis angustior?* saith the Poet. What place more august and noble, more honourable and stately, than the Temples dedicated to the worship and service of God? Let us consider that this is none other but the House of God; the Gate of Heaven where God is in an especial manner present with his holy Angels. And therefore let us not omit to worship kneeling down, or bowing the head, or prostrating the whole body; worship the Lord at his footstool, *O come let us worship and fall down and kneel before the Lord our Maker*. Whether to the East or to the West is not material, the Scripture determines nothing in that particular. Every Church in things indifferent may establish such Rites as in wisdom shall be thought most convenient

for the preservation of unity and uniformity in God's worship. True it is that the antient Fathers in the primitive Church did generally worship towards the *East*, and lay down the grounds or reasons of that custom: and the Heathens accused the Christians because they worship'd God towards the *East*, that they did worship the *Sun* (as *Tertullian* relates in his *Apolegiticks*) as now also some too uncharitably charge those among us that retain the like custom, as if they worship the *Communion Table*. This practice of the Ancients serves to wipe off the imputation of Popery from these. Yet it is but an indifferent Rite or Ceremony, and the disuse thereof not to be condemned in any, while the Church hath not established it. Christians have no such command from God in Scripture. 'Tis certain God will hear their prayers that worship him, whither they turn their faces towards the Bell-try or towards the Chancell.

Being thus ready and prepared for the publick solemn service, which begins with Prayer by a Minister lawfully call'd and authorized thereunto. Gods House is emphatically called the House of Prayer by our Saviour; *When thy People shall make supplication unto thee in this House*, saith *Solomon*; *Then bear thou in Heaven thy dwelling place, and when thou bearest forgive*. St. Paul exhorts, *that in the Churches first of all Supplications, Prayers, Intercessions, and giving of thanks, be made for all men*, 1. Tim. 2. 1. The Apostles continued with one accord in Prayer and Supplications, Act. 1. 14. And the Church assembled at *Jerusalem* is said to have continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers. Prayers are every where acknowledged by the Fathers as a necessary part of the publick service, requisite to the sanctification of this day: Not only Scripture was read, *Sed etiam Petitiones erant delegatæ*, saith *Tertull.* But also Prayers were delegated or sent up to God. *Ad Deum quasi manufactâ precationibus ambiamus orantes*; Which *Zanchy* well explaineth thus; Let us go unto God with our joynt prayers, as with a spiritual Army, or Volley of Shot, offering humble violence to the Throne of Grace.

Now concerning these prayers three things are observable. 1st. That they were made in a known Tongue, 1 *Cor.* 14. 15, 16. every nation in their own vulgar Language prayed, and God, who is Lord of all Tongues, hears every one praying in his own Tongue; and their several Languages craving the same things just and honest, and suitable to his will, make a sweet consort, a melodious harmony in the Ears of God. 2dly. These Prayers must be directed to God alone, in and thro' Jesus Christ; He is the hearer of Prayers. The Primitive Christians were sensible that they could not obtain from any other what they prayed for, therefore they made their address to God alone in their prayers, because he alone was able to perform their request: What extream folly and ignorance is it to offer such supplications as are proper only to God, unto those who are no Gods. 3dly. Let us inquire whether these prayers must needs be *extempore*, without premeditation, or whether they may not be a set Form, or Liturgy, composed by the Church and commanded to be used.

In ancient time the people of God were in special necessity directed to pray in a set form, *Hos.* 14. 2. *Take with you words, &c.* (i. e.) Take such words as are convenient for the expressing of that which I tell you is necessary for you in this miserable condition that you are in; take words that have been seriously weighed and made fit for you, take such words as I prescribe unto you, as I direct, as I dictate, take these very words and say, &c. This was no novelty to the people of *Israel*; they had prescribed unto them a set form of Confession at their offering of the first Fruits, and of Prayer, for him that offered the third years Tythes, *Deut.* 26. Moses used a set form of words at the raising and setting of the Ark, *Numb.* 10. 35. Aaron was directed in a set form of words to bless the people, *Num.* 6. And there was a set form of Curses. *Deut.* 27. Moses's song was written for a Hymn for after times. And what are *David's Psalms* but set forms of Prayer, Petitions, thanksgivings for Benefits, and deprecations against Evil. Our Saviour, in the *New Testament* proscribed a Form of Prayer to his Apostles, as *St. John the Baptist* his immediate fore-runner had formerly done to his Disciples. St. Paul often used the same set form

of Prayer without variation. Our Saviour had a better gift in praying than any man in the world, and could have varied his words better than any other, yet when he had the same suit to make to his Father, he used the same words diverse times, saying once again, and yet a third time, *Father, if it be possible let this Cup pass from me.*

In the Primitive times I doubt not but they did pray and preach too, as the Spirit gave them utterance, but when that immediate assistance of the Spirit ceased, they saw the inconvenience of extemporary Prayers, and were enforced to compile publick Forms or Liturgies; for as *St. Aug.* speaks, *Quidam in precibus loquuti sunt contra Regulam Fidei*, Some in their prayers speak dissonant to the Rule of Faith. Some prayed Heresy, some Schisme, and some Blasphemy: In remedy whereof the Council of *Laodicea* decreed that it should not be lawful for any to frame set forms of Prayer at their pleasure, and recite them in their publick Assemblies; But the accustomed prayers which had been approved should be used in every meeting. And the Council of *Carthage* decreed that what prayers soever a man framed for himself he should first acquaint those that were wise and learned with them, before he presumed to use them, and also decreed that *Nullæ aliæ preces vel Orationes dicerentur in Ecclesia, nisi quæ à synodo erant approbatæ*; that no other prayer or supplications be used in the Church but such as are approved by a Synod: And the reason is given, *ne forte aliquid contra fidem vel per Ignorantiam, vel per minus studium sit Compositum*; Least by sudden extemporary effusion of prayer, without good advice and meditation, some expressions might slip from him, either through Ignorance or Carelessness, which were not consonant to the Faith of Christ's Church, no nor becoming the awful Majesty of Almighty God. And now I appeal to your Consciences whether the same necessity doth not lie on us to preserve the Publick Liturgie or Service Book from contempt and disuse, seeing so many different *Sects* and *dangerous Hereses* are crept in among us, as *Presbyterians, Independants, Anabaptists, Seekers*, &c. whose prayers if they be true to their own Positions cannot be consonant to the rule of Faith; and consequently we cannot with

with a good Conscience say *Amen* thereunto. I close up this with the speech of *Polycarpus*; *O Deus in quæ tempora reservasti nos?* O God for what times hast thou reserved us? wherein that service of thine which hath heretofore had the high approbation, applause and commendation of many learned Divines, and glorious Martyrs, is now exposed to the careless neglect, to the proud contempt and scorn of new fangled disaffected persons, and villified as popish and superstitious; whose particular exceptions against it, or any passage in it, have received full, particular, and abundant satisfaction by the Learned pens of *Hooker*, *Fisher*, *Falkner*, and of *Dr. King* the now Bishop of *Derry*.

But I now come to the peoples Duty at the time of publick service, when prayers are beginning; lay aside thine own private meditations. Let thy heart joyn with the Minister and the whole Church, as being one Body of Christ, and because God is the God of Order, he will have all things to be done in the Church with one heart, and one agreement; The exercises of the Church are common and publick, no body is excluded from it's harmony, *vis unita fortior*. It is an ignorant pride for a man to think his own private prayers more effectual than the publick prayers of the whole Church; pray therefore when the Church prayeth; sing when they sing; and let thy heart and affection be intent upon, and run along with the publick prayers; let not thy heart be roving while thy tongue is at prayer. 2dly. Let thy behaviour at prayer be such as becometh Saints; the ordinary postures at prayer were standing, kneeling, or lying along upon the ground; but the usual posture was kneeling: *Eusebius* witnesseth that the Christian Soldiers kneeled in their prayers: *Arnobius* affirms that Christians when they ador'd God with their joynt prayers, did use prostration. The Church commandeth prayers to be made with all diligence and genuflection on the set or appointed days. True it is, that for joy of our Saviours Resurrection, the ancient Church would not kneel in her prayers, between *Easter* and *Whitsuntide* as we read in *Tertullian* and *Iust. Mart.* and when that Ceremony was omitted in some places, the 20th Can. of the first Council of *Nice* decreed, that it should be observed in every place, yet

we find in *Acts* 21: 5. that *St. Paul* prayed with bended knees on the shore of *Tyre*, between the Feast of *Pascha*, and *Pentecost*. After the days of Unleavened Bread he sailed from *Philippi* and hastened to be at *Jerusalem*, the day of *Pentecost*, and passing thro' *Tyre* in this his journey towards *Jerusalem*, he kneeled down on the shore and prayed, *Acts* 20. 6. 16. Kneeling then is the most seemly gesture in prayer, but if thou canst not, thro' some bodily infirmity, or for want of room, why then stand. But, sitting is a most irreverent and unseemly gesture at prayer time. When thou prayest thou askest a Blessing, and dost it upon thy knees; if to thy earthly Father how much more to thy heavenly. But men have inverted the course now, they drink their health upon their knees, and pray for their health upon their tayles; God shall answer such men according to their manners. Lastly, at the close of every prayer say *Amen*. *Neh.* 8. 6. *1. Cor.* 14. 16. So did the primitive Christians, *ad similitudinem celestis tonitru Amen reboabat* saith *St. Hierom.* The whole Congregation resoundeth *Amen* like a crack of Thunder, till the Church did ring again. After prayer succeedeth the publick reading of the Word, *Deut.* 4. 10. where it appears that the end of our gathering is to hear the word that is sanctified for sanctification. *Moses* was read among the Jews, in their Synagogue, upon that Sabbath day, *Acts* 15. 21. Among Christians also *Moses* and the Prophets were read at first, *Acts* 13. 15. Then the Gospels, *2. Cor.* 8. 18. We have sent with *Titus*, the Brother whose praise is in the Gospel throughout all the Churches; whence we may not improbably gather that the Gospel of *St. Luke* was read in all the Churches in *St. Paul's* time. *St. Paul* chargeth the *Thessalonians* that the Epistle sent unto them be read unto all the holy Brethren; and he desires of the *Collossians* that they would read the Epistle written from *Laodicea*, and cause that which was sent unto them to be read to the *Laodiceans*. After the death of the Apostles; their writings also were read in the publick Congregation, as the Fathers of the Church do witness. While the word is audibly and distinctly read you must listen attentively thereunto, and with submission yield your selves to be governed and directed thereby. But reading of the word is not

all that is required of the Minister, but if he will sanctify this day He must preach : Under the Law, *Moses* of old time had in every City them that preacht him, being read in the Synagogue every Sabbath day, *Acts* 15. 21. For it was the manner of the Jews to read a piece of the *Pentateuch* every Sabbath, and being distinctly read, one of the elder Levites did interpret and expound it unto the People, as you may read *Neh.* 8. 4. 7. 8. This Custom *Philo Judæus* mentions, who was contemporary with the Apostles : when the Priest, or one of the Elders, had read some part of the Law ; saith he, *figillatim exponit*, he expoundeth it particularly : And what are the writings of the Prophets but the abridgments or summary heads of their Sermons, Our blessed Saviour when he read his Text closed the Book and made application to the People ; he proved from his Text that he was to preach the Gospel, to preach Deliverance, to preach the acceptable year of the Lord.

In the primitive Church, after the writings of the Apostles and Prophets were read, the President or Chief Minister, made a Sermon, wherein he instructed the People, and exhorted them to the practice of those Dutys then taught and delivered. When the Minister calls upon thee to hear Gods word, and read his Text, stand up, *Neh.* 8. 5. When *Ehud* pretended a secret errand from God unto the King, *Eglon* rose out of his seat, *Judges*, 3. While the Preacher is expounding and applying the word of the Lord, look upon him, for it is a great help to stir up thine attention, and to keep thee from wandring thoughts. So the eyes of all that were in the Synagogue are said to have been fastned on Christ whilest he preached, and all the people hanged upon him when they heard him, chasing away all wandring thoughts, omitting reading, praying, or being otherwise employed : And lastly, forbearing conference or drowsiness, listen with all readiness and attention, fix in thy memory the coherence and connexion of the Text, with what went before, the division of it into its several parts, and the main doctrines or points of Instruction, the proofs that ratify the truth and certainty of the Doctrine, the reasons that evince it, and the uses or applycation thereof for the benefit of thine own

Soul. If thou canst not comprehend all these, mark dilligently the Doctrine and uses, let not these slip thy careful Observation.

When the *Sermon* is ended, beware thou depart not, like the nine Lepers, till that for thine Instruction to saving health, thou hast returned thanks, and praises to God, by an after prayer and singing of a Psalm. *St. Aug.* accounteth it *totum opus Sabbathi*, as if the Sabbath was made for nothing else but only for thanksgiving and prayers, *David* desireth Deliverance, *Psal.* 35. 18. and promiseth that being heard, he will sing his praise in the Congregation. Of singing of Psalms in the Church the Apostle speaks, *1. Cor.* 14. 26. For singing of Psalms to God we have both the precept, and the example, of our Lord and his Apostles, and the Enemies of Christianity (in the Infancy of the Gospel) acknowledg that the Christians had their meeting before break of Day, to sing unto Christ and unto God; *Lucian Philopater*.

When the *Blessing* is pronounced stand up or kneel, to receive thy part therein, and hear it as if Christ himself, whose Minister he is) did pronounce the same unto thee, and by no means depart without the Blessing. The Prince was not to go forth out of the Temple till the whole Congregation went forth; he had no priviledge to depart thence more then the meanest in the Congregation, till the solemn service was ended. When *Solomon* in the dedication of the Temple, had made an end of praying all his prayer, *1. King.* 8. 54. they went not out but staid for the Blessing. In the primitive times, he that should go out of the Church before Sermon were ended; was liable to Ecclesiastical censure: What good will the Service or Sermon do thee, if thou want the Blessing.

When the *Blessing* is pronounced, adore bowing thy Head, or bending thy Knee, with some short ejaculatory prayer and thanksgiving to God, and so either depart with reverence, or proceed to the celebration of the *Lords Supper*, if it be that day admistrred.

Turn

Turn not thy back upon the *Lords Ordinance*; refuse not to come when invited to his *Table*. It is one thing not to receive often, by reason it is not the custom of that Church wherein thou livest to administer often; and another thing to refuse to come, though invited, and to turn thy back upon those dainties, when prepared. What preparation we must make to receive with comfort, and what are the pleas which hinder us, in this Duty, I shall e're long declare unto you, and then endeavour with the best skill I can to remove all those pleas and hinderances: in the interim be admonished in the action of kneeling, standing, sitting, and such indifferent ceremonies; for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience, to conform thy self to the manner of the Church, wherein thou livest. When I come to *Rome* (saith *St Ambrose*) I fast on the Sabbath; when I am here, I do not fast; so do thou, unto whatsoever Church thou chance to come, observe the Rites and Customs thereof, if thou wouldst neither give nor take offence.

Also remember always to be present at the *Baptism of Infants*, 1st. That thou mayest omit no part of Publick Worship of God, but pray with the Church and Congregation. 2^{dly}) That thou mayest outwardly grace God's Ordinance, and countenance it, (as it were) with thy presence, and not disgrace or seem to scorn it, by turning thy back unto it. 3^{dly}) That God's publick Ordinance may be publickly, and not privately performed, and that thou mayest assist the Church in praising God, for grafting another Member into his Mystical Body. 4^{thly}) That thou mayest shew thy self to be a Freeman of Christs Corporation, having a voyce or consent in the admission of others into that holy Society. 5^{thly}) That thou mayest repay thy debts, in praying for that Infant, which is to be Baptiz'd, (as other Christians did in the like case for thee) that God would give him the new effects of Baptism, by his Blood and Spirit. 6^{thly}) That also thou mayest hereby call to mind thy Covenant with God in Baptism, and Gods Covenant made with thee, and examine what fruit thereof appears within thee

thee, that thou mayest bless God, if thou find the same effectual, and be humbled to labour unto it, if thou find it to be small.

Lastly, Remember to cast thy mite into the *poor mans Box*, *Dent. 16. 16.* There is a charge to *Aaron*, that whensoever they came to appear before the Lord, none of them should appear empty handed, *Lev. 8. 31.* There is mention made of a Basket of sanctification, in which were reserved those things, that afterward they would consecrate to the Lord. The very same order was taken by the Apostles, *1. Cor. 16. 12.* On the Lords day there should be Collection for the Poor; this was adjudged the proper day for Alms, and Charitable Distributions. When thou art returned home ponder a while that which thou hast heard, read or preached. Hide the Seeds of Gods Word in the furrows of thy Heart, that Satan steal it not away; use sobriety of Meat and Drink, and careful temperance this day above all other times, that the Body may be strengthened, and better disposed to do the duties of Godliness. When thou art entred upon any discourse with thy Neighbour, let it be concerning what was delivered that day, or discourse about some other points of wholesome Doctrine tending to Edification. In the afternoon return to Church and there behave thy self at the Evening service as is already prescribed.

After this is ended, and thou art come home, confer with thy Family, and see how they profit, read some part of the holy Scripture, joyn in prayers, and praise to Almighty God for the benefit of that days favour, and when thou art wearied with prayer, and reading and preaching is ceased, spend the remainder of the day in meditation; this is to continue the whole day, and still findeth matter to work upon. Meditate on the Judgments of God, how many Families, who formerly wallowed in ease and plenty, are now reduced to Beggary and Want. Meditate on the mercies of God; how we have been as Firebrands, snatched and rescued out of the Fire, delivered from the burthen of Tyranny and Popery by the over ruling hand of Providence; Let us I say meditate on these Judgments and Mercies whether they extend

extend to our own Persons, or come on our Fathers House, or the place wherein we live, or the Church round about us: There are none of these but afford us a subject of meditation. Meditate also on the Creatures of God, from the Less to the Greater; You may be supplied with fit objects of your meditation: *Solomon* in all his Glory was never arrayed like some of them, and they never were ungrateful to their maker, and if they be thankful, how much more are we bound to him.

If any Neighbour be sick, or in any heaviness, go to visit him: If any be fallen at variance, help to reconcile them; *Blessed are the Peacemakers for they shall be called the Children of God.*

When the time of rest approacheth, desire God to forgive thy defects in his service, and to grant thee a quiet repose and comfortable refreshment this night, that being raised to the comfort of the next morning thou mayest return, refreshed and strengthened to thy wonted Labour, and dedicate both it and the remainder of thy days to Gods service and honour.

Laus Deo Amen

F I N I S.

